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[No. 7.]

*On the nature and extent of the
Atonement with respect to its
objects.*

No. V.

[Continued from p. 220.]

WE proceed in the proof
of our position as was
proposed,

2. *From the universality of
the gospel offer.* This topic of
argument has, indeed, in some
degree, been anticipated in our
last number ; yet, as the point
is important, and it is thought
decisive of the question under
consideration, it will be proper
further to consider it, in the
light in which it is here presen-
ted. In doing which, it will be
proper to show, what is meant
by the gospel offer—what is
meant by its universality,—to
prove that in the sense explain-
ed, it is universal,—and thence
to infer the truth of our propo-
sition. By the *gospel offer* is
meant, that gracious act of God,
in which he offers, or tenders,
pardon and eternal life, through

CHRIST, to sinners, requiring
nothing on their part but re-
pentance, faith, and new obe-
dience. By the universality of
the gospel offer is meant, that
it is made to all individuals or
persons in all ages, and nations,
to whom it is made known, or
to whom, with a due improve-
ment of the light they have, it
might be known. "CHRIST is
the true light, that lighteth *eve-
ry man* that cometh into the
world." Had it not been, that
men have loved darkness rather
than light, and have not liked to
retain God in their knowledge,
the gospel would never have
been unknown, in any part of
the world, since it was announ-
ced by God himself to our first
parents, in his gracious declara-
tion, "that the seed of the wo-
man shall bruise the serpent's
head." But in truth, the light
always shone in darkness, and
the darkness comprehended it
not. Had it not been for the
same faulty cause, the light
which beamed on the world,
that emerged from the univer-
sal deluge, increased, as it was

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by the display of God's wrath against sin, in that awful catastrophe, would never have been extinguished to the end of time. On the contrary, it would have been increased by all God's dispensations towards the nations, and particularly towards the Jews, his ancient covenant people, and the various nations with whom, from time to time, they were connected, situated as they were, in the centre of communication of the then inhabited world; and rendered conspicuous by a glorious display, through a long succession of ages, of God's wonderful works, in their deliverances, in their corrections, in their final dispersions, and in their present state; and especially by the promulgation of the gospel, soon after CHRIST's ascension, through at least the whole extent of the Roman empire, when at the zenith of her glory; and by the astonishing preservation of the Christian church against the successive efforts of the powers of the world, whether Pagan, Mohammedan, or Anti-Christian, down to the present time. But after all, it is a melancholy fact, that the light of the gospel has been extinguished in many great and populous countries, where once it shone with the greatest lustre; the candlestick of the most renowned churches has been removed out of its place; and the gospel of the kingdom has been often taken from one region, and given to another, which for a season, has brought forth the fruits thereof; and a great part of the world still remain in gross idolatry. It is as true as ever, "that the light shineth in darkness, and the darkness comprehendeth it not." Had mankind been disposed to admit the truth, or to receive the love of the truth, the knowledge of salvation would, long since, have pervaded the whole world. If a scheme could be proposed, which would insure temporal prosperity to individuals, and an order of men, on a permanent establishment, should be appointed to communicate it to all men, and to put them in possession of it, without pains or expense on their part, it would, in a short time, be known and approved by all, even in the obscurest corners of the earth; and the offer, or proposal, might in a proper sense, be said to be made to all men. Such is in fact, the case with respect to the offer of salvation: it is made to all to whom the gospel comes, without money and without price; and an order of men, on a perpetual establishment, are, and to the end of time, will be existing, to preach the gospel to every creature under heaven. The gospel offer then, is in a sense, made to all men, because it is so made, that all men might, with a reasonable improvement of the light they have, obtain the knowledge of it. In nearly the same sense is it made to all men, as it is to such stupid mortals in Christian lands who wholly neglect the means of grace, or to such a degree, as to remain ignorant of the essentials of Christianity; and so perish for lack of knowledge, as no doubt is the case with many. It is God's will and express command, that the gospel offer be made to all men. It is

so proclaimed, that all men, by a reasonable improvement of their light and opportunities, might acquire such a knowledge of it, as would be essential to salvation. It might be expected, that the goodness of God would send to such, a Philip or a Peter to teach them the right ways of the LORD, or conduct them to a land of vision : and it is in fact proclaimed to every creature to whom the gospel is preached, without distinction. It is sufficient for our purpose, however, to show, that the gospel offer is made to every individual of any assembly or multitude who, on any occasion, are, in CHRIST'S name, addressed by his ministers ; for in most, or all such assemblies, there are some who are not chosen to salvation. This proof of the universality of the gospel offer, in the sense explained, is so abundant in the scriptures, that it seems almost superfluous to select any particular passages for that purpose. It may be collected from all those texts which enjoin it on all men every where to repent, and believe the gospel ; and which promise salvation to all who do so,—from the direct words of CHRIST while on earth, who, “in the last day, that great day of the feast,” (viz.) the feast of tabernacles, when all the males in Israel were enjoined to be present at Jerusalem, “stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.” Also from his words after his ascension into heaven, recorded just at the close of the

book of GOD, which are as follows : “And the spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” But the proof of the point, that the offer, or call of the gospel, embraces many that are not chosen of GOD to salvation is found from those words of CHRIST repeatedly noticed and recorded by Matthew, “For many are called but few are chosen.” From these passages, as well as from the general tenor of scripture it is evident, that CHRIST, in his word, written and preached, offers salvation to all men who hear the gospel's sound, on the sole condition of repentance, faith and new obedience.

We will now attend, briefly to the argument derived from this fact.

1. It will, on all hands, be readily admitted, that the penalty of God's law, denouncing death to the transgressor, is a reasonable penalty ; and that the honor of God, and the good of his kingdom demand its actual infliction upon him. This is supposed and proved by those words of CHRIST, “Think not that I am come to destroy the law, or the prophets ; I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

2. It will, probably, as readily be admitted by all with whom we have concern, in this question, that had it not been for CHRIST'S atonement, remission

of sins could not have been preached unto men on condition of faith, repentance and new obedience ; for we are expressly assured in the Epistle to the Hebrews, "that without shedding of blood there is no remission." Peter boldly declared to the elders and people of Israel, "that there was salvation in no other," meaning Christ, "for there is none other name under heaven, given amongst men, whereby we must be saved." The reason is, remission of sins on such terms, would be plainly giving up the law ; and deciding the controversy in the sinner's favor ; or the offer of it must be insincere, and a mere sporting with the sinner's misery ; either of which would be impossible, because they are wholly unworthy of God.

3. On these principles, the universality of the gospel offer proves, that atonement is made for all men ; for, if the atonement be limited to the elect only, then the non-elect are, essentially, in the same state, that all men would have been in, if CHRIST had never died ; nor have they any more concern in his redemption than the fallen angels ; their probation was finished and ended in Adam's fall ; nor have they had a second term of probation in CHRIST the second Adam ; the remission of their sins would be giving up the law ; or the offer of it, on any terms whatever, must be sporting with their misery, as much as if CHRIST had never died. But certain it is, they have an important concern in CHRIST's redemption, those especially who hear a gospel sound, for it is as true as ever,

"That many are called, but few are chosen."

NO. VI.

HAVING in our last number endeavored to prove that CHRIST atoned for the sin of the whole world, by the universality of the gospel offer, we proceed, as was proposed, to evince the same truth,

3. *By the aggravated guilt of gospel sinners.*

It will not be pretended, here, that the sin of all unholy creatures is not aggravated, in proportion as it is committed in the more or less distant view, which the sinner has of the displays of God's holy character : on the contrary, as the manifold wisdom of God is known by the church, unto the principalities and powers in heavenly places, and their holiness is invigorated in the view : so, no doubt, in view of the same wisdom, unholy creatures, whether devils or wicked men, feel their enmity invigorated, in exact proportion to its extent and clearness ; or, in other words, their sin will be aggravated, in its being acted out, in a clear and distinct view of God's infinite wisdom and holiness, in the work of man's redemption. This, however, is not what is intended by the aggravated guilt of gospel sinners ; nor is this generally understood by the phrase ; but that is intended which is contracted by a wilful rejection of the gospel salvation. It will then be in point to shew, that the finally impenitent under the ministration of the gospel,

do wilfully reject the gospel salvation—that, in so doing, their guilt is greatly aggravated, and then to infer from these premises the truth of our doctrine. In proof of the first particular, the following texts are abundantly sufficient. CHRIST, in his parable of the marriage, which the king made for his son, says, that “he (the king) sent forth his servants to call them that were bidden to the wedding, and they would not come. Again, he sent forth other servants, saying, tell them which are bidden, behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready, come unto the marriage. But they made light of it, and went their ways, one to his farm, and another to his merchandize.” Here CHRIST represents the Jews as bidden to the gospel feast, as refusing the invitation, and as refusing when all things were prepared to their hand, and they had nothing to do but to come, and all this is equally true, of all gospel sinners who remain impenitent. Also the same truths are settled in the parable of the nobleman, who went into a far country, to receive for himself a kingdom, and to return; of whom CHRIST says, “But his citizens hated him, and sent a message after him, saying, ‘we will not have this man to reign over us.’” Addressing the twelve, when he sent them forth to preach the kingdom of God, he says, “Whosoever will not receive you, when ye go out of that city, shake off the dust from your feet, for a testimony against them.” And in another place, “He that re-

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spake on earth, much more shall not we escape, if we *turn away* from him that speaketh from heaven."

In proof of the second particular, the following texts will suffice. That in Hebrews last cited under the former particular, is apposite to our purpose; in which we are exhorted not to *refuse* him that speaketh; the personage referred to is CHRIST, in his word; by him that spake on earth is meant CHRIST speaking in the Mosaic dispensation, which was, comparatively, an earthly dispensation; by him that speaketh from heaven is meant CHRIST, speaking in the Christian dispensation, which is comparatively, a heavenly dispensation. The sin we are exhorted to shun is that of *rejecting* CHRIST, and rejecting CHRIST under the superior light and advantages of the latter, is represented as much more heinous and aggravated than rejecting him under the former dispensation. The same divine writer, designing to guard his Christian readers against lapsing into apostacy, says, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain, fearful, looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an

unholy thing, and hath done despite to the SPIRIT of grace." Here, again, the sin, against which this awful warning is given, is that of *rejecting* CHRIST; it is held forth as of all sins the greatest; especially under the meridian light of the gospel; and as crying the loudest for vengeance from him who hath said, "vengeance is mine, I will repay;" and such sinners especially will find, "it is a fearful thing to fall into the hands of the living God." Of like import are the words of CHRIST, when he upbraided the cities, wherein most of his mighty works were done, *because they repented not*. "Wo unto thee Chorazin! Wo unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented, long ago, in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for you." On another occasion he adds, "The men of Ninevah shall rise up in judgment with this generation, and shall condemn it: because they *repented* at the preaching of Jonas, and behold, a greater than Jonas is here." In his directions to the seventy sent out to preach the kingdom of God,

he says, "Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city which cleaveth on us, we do wipe off against you, and adds, "But I say unto you, that it shall be more tolerable, in that day, for Sodom, than for that city."

Speaking to his disciples of the unbelieving world, he says, "If I had not done among them the works which none other man did, they had not had sin; but now, have they both seen and hated both me and my father." And speaking of the Comforter, whom, on his departure, he promised to send unto them, he says, "And when he is come, he will reprove the world of *sin*, and of righteousness, and of judgment; of *sin* because *they believe not on me*." The import of the whole is, that the great sin of those who perish from under gospel light, in comparison of which all other sins are as nothing, is the sin of impenitence and unbelief, or rejection of CHRIST and his salvation.

From the fact, or proposition thus stated and proved we infer,

1. That the gospel salvation is offered to all who hear the gospel sound; for certainly it is impossible to reject what is not offered; the very idea of rejecting a good, real or supposed, implies, that it is presented to us by him who has the disposal of it, and so presented, as to be brought within our power, provided we are willing to receive it. To speak of a good being offered when, apart

from a willing mind, there are insurmountable obstacles to the enjoyment of it, is to speak absurdly; and plainly to pervert the end and use of language: But if the gospel salvation is so offered to those who reject it, as it must be, if offered at all, then atonement is made for the sins of such, otherwise there would be an insurmountable obstacle to the enjoyment of it, besides the want of a willing mind, viz. a violated and unsatisfied law.

2. If the sins of the non-elect are not atoned for, the gospel salvation could not be offered to them upon the sole condition of their willingness to receive it, as it certainly is, for it could not be offered on any practicable condition whatever; and therefore, however criminal they might be in other respects, they could not be to blame for *rejecting* the gospel salvation; because, in the nature of things, they could not *reject it*, any more than the fallen angels, for whom it was not provided, could *reject it*. But it has been proved, that men are criminal for *rejecting* the gospel salvation; that this is the acme of their guilt; their great and crying sin; without which they would, comparatively, have no sin: The gospel salvation, then, is offered them on the sole condition of their willingness to receive it: and therefore atonement is made for their sins, and a violated law, being satisfied, interposes no objection to their salvation.

[To be continued.]

On Self-Examination.

THE psalmist says, "I commune with mine own heart, and my spirit made diligent search." David was an eminently pious man. He enjoyed great religious advantages, which he wisely and faithfully improved. He made great proficiency both in the school of prosperity and in the school of adversity. He learnt much of God and of his own heart, and what he has learned he has recorded for the instruction and benefit of all good men to the end of time. His psalms are a book of devotion, which more clearly and fully delineates experimental religion, than any other book in the Old and New Testament. He relates his views and feelings, and the various exercises of his heart, in almost every situation of life; which is full of instruction to all, who desire to live a holy and heavenly life. In the seventy-seventh psalm he gives an account of the experience, which he had lately had of the divine goodness in answering his prayers, and relieving him from darkness and despondency. "I cried unto the Lord with my voice, even unto God with my voice; and he gave ear unto me!" He proceeds to relate his inward troubles and conflicts, which led him to review and examine the past exercises of his heart. "I call to remembrance my song in the night: I commune with mine own heart, and my spirit made diligent search." This method he took, to remove the clouds which hung upon his mind, and to regain inward light and con-

solation. But this was no new method of conduct under the hidings of God's face, for he had made a practice of communing with his own heart, and reviewing the past feelings and exercises of his mind, under all circumstances. And in this, he has set a noble example for all good men to follow. This, then is the truth which we shall now consider—That saints ought to examine their own hearts.

It is proper,

1. To show what is implied in saints examining their own hearts.

This implies three things at least.

1. It implies, that they turn off their attention from all external objects with which they are surrounded. They, as well as other men, are more apt to attend to visible, than to invisible objects. While they are employed in their secular concerns, they are obliged to pay great attention to all outward objects, which strike their senses; and it is with difficulty, that they can resist their influence, or shut them out of their minds. But this, in some measure, must be done in order to examine their own hearts. Their attention cannot be fixed upon external and internal objects at the same time. While they look at things *without*, they cannot look at things *within*. They must shut their eyes upon the world and things of the world, and withdraw their attention from the visible scenes and objects around them, before they can so much as think about their internal feelings and exercises. And though this is dif-

ficult, it is not impracticable. They can, and they often do, turn their attention from all that is passing without them, and feel no more affected by external objects, than if they did not exist. This power the mind can exercise over the train and objects of its thoughts. And this is one thing necessary, in order to their examining their own hearts.

2. It is further necessary, that they turn their attention not only from external *objects* in general, but from their own external *conduct* in particular. They often reflect upon their actions, without reflecting upon the springs and motives of their actions. And while they do thus reflect upon their external conduct merely, they take no notice of their hearts, from which all their external actions flow, and by which they are constituted right or wrong, holy or unholy. Indeed, they are extremely apt to reflect upon their external conduct in this detached manner, which leaves them entirely ignorant of what manner of persons they are. Hence they must withdraw their attention from the external appearance of themselves, which is often more agreeable to contemplate, than the internal views and motives from which it proceeds. But the principal thing implied in examining their own hearts remains to be mentioned, and that is,

3. To turn their whole attention inward upon the operations and exercises of their own minds. These give the moral complexion to all their external conduct, and determine whether they have obeyed, or disobey-

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ed the law of love, in all that they have thought, and felt, and said, and done. God looks at the heart and at the heart alone, and is either pleased or displeased with every person, according to the internal motives of action. To examine the heart, therefore, the attention must not only be turned off from external objects, but external actions, and fixed entirely upon the free and voluntary exercises of the mind, in which the heart wholly exists. Every person may know his own heart better than any other person can know it, except God himself. We are as conscious, from moment to moment, of what passes within our minds, as of what passes without. But we are much more apt to lose the recollection of internal exercises, than of external objects, which is the reason of our having so small a portion of self-knowledge. The knowledge of other things is so far from increasing self-knowledge, that it often proves a great obstruction to it. For while men are seeking other knowledge from without, they are apt to neglect the more easy, and the more important knowledge of themselves. To examine the heart, therefore, every person must fix his whole attention upon what has passed in his own mind, and review every imagination of the thoughts of his heart, or the real motives which have governed him, from time to time, in the course of life. This is what David did when he communed with his own heart, and made diligent search.

We proceed,

II. To show how saints

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should examine their own hearts. And here it may be observed.

1. That they should do it *seriously*. It is a very serious duty, and perhaps of all others the most serious. It is serious to call upon God, and fix the attention upon his great and glorious character and conduct; but where is the person who would not find it a still more serious and affecting thing to look into his own character and conduct, and read his own heart, which is written in characters, that never will be blotted out? It is only in a serious and solemn frame of mind that saints can duly examine their own hearts. Every thing vain and trifling must be excluded from the mind, in order to see the heart in its true colors. Vanity will deter men from looking into their hearts. The most vain are the most negligent, and even averse from examining their own hearts; and even, if they should examine, without seriousness and solemnity, they would make no useful discovery. Seriousness is indispensable, in the proper examination of the heart. It is virtually looking into eternity, and all its vast realities, which must appear delightful or awful, according as the heart appears to be conformed or unconverted to God.

2. The heart must be examined critically. Something more is necessary, than to review and recollect the various exercises of love and hatred, hope and fear, joy and sorrow, which have passed in the mind. All the various exercises of it, must be critically examined, in respect to their moral quali-

ty or nature. There may be a selfish love and hatred, a selfish hope and fear, a selfish joy and sorrow. And to determine this important point, they must be compared with the law of love, that infallible and immutable standard of right and wrong, good and evil. This requires a very critical attention. We find it is not very easy, always in every case, to determine whether the external conduct of others agree or disagree with the divine precepts or prohibitions. But it requires a more critical attention, to determine whether our own internal exercises agree or disagree with the spirit of Christ, and the requisitions of the divine law. And since the hearts of saints are a motley mixture of right and wrong exercises, of holy and unholy desires, intentions, and volitions, it requires the most accurate and critical discernment and attention, to separate and distinguish them according to truth. How often do saints egregiously mistake wrong affections for right, and sometimes right affections for wrong, through mere inattention, or the want of a critical examination? A superficial, or desultory, examination is more likely to lead saints to form a false, than a true judgment of themselves. It is impossible to be too critical in their examination of those exercises of heart, upon which their eternal interests are suspended. I must add.

3. That saints should examine their hearts impartially. Here after all lies the greatest danger. They are naturally apt, like other men, to desire to

appear well in their own sight, and it gives them pain to see the plague of their own hearts. It is true they sometimes really desire to see themselves just as they are, and to know the very worst of themselves. But this is far from always being the case; and from being the case, even when they set themselves to examine their own hearts. Just so far as they have the remains of selfishness, it naturally disposes them to think better of themselves than they ought to think. Hence they ought to exercise entire impartiality in examining into the state of their minds, and the nature of those affections, which at first view appear like true benevolence, and vital piety.

We proceed,

III. To show the importance of their examining their hearts in this serious, critical, and impartial manner. The duty of self-examination is plainly and solemnly inculcated in the bible, upon all the professors of religion. Christ condemned all self-deceivers, who neglected to examine and know their own hearts, and reprov'd his own disciples sharply for not knowing what spirit they were of. And the apostle says to Christians, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how Christ is in you, except ye be reprobates." And again he says, "If any man thinketh himself something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then he shall have rejoicing in himself alone, and not in another." And again he says,

"Let no man deceive himself."

These and many other passages of scripture make it an indispensable duty of Christians, to examine their own hearts in the strictest manner. And this is not only a duty, but a very important duty.

1. Because it is necessary in order to determine whether they are really the friends or enemies of God. No examination of the external conduct can determine this important point. They may shine in the view of men, and stand high in their own view, while they look only at their outward appearance; and yet really be in the gall of bitterness and bonds of iniquity. Nothing can ascertain their true standing, but a proper examination of their own hearts. Here lies the witness for or against them. If their hearts condemn them, God, who is greater than their hearts, will condemn them also. But if their hearts do not condemn them, then may they have confidence towards God.

2. It is important for them to examine their own hearts, in order to know whether they are growing or declining in grace. They often decline inwardly, before they decline outwardly. All spiritual declension begins in the heart, and may there be first discovered. Saints need therefore to examine their own hearts repeatedly as well as critically, to discover the true state of their minds, and to determine whether they are gaining or losing ground in religion. It is a matter of great importance for young Christians in particular, to discern the very first symptoms of a decline; for if they

do not they may get far from God, and the enjoyment of him, and be far carried away by the world, before they discover their danger and guilt. Indeed, all Christians stand in great need of watchfulness and self-examination to preserve them from forgetting and forsaking God, and mixing with the world of the ungodly.

3. It is important for Christians to practise the duty of self-examination, in order to prepare them for the right and profitable performance of all religious duties. They cannot read the bible to advantage, without knowing their own hearts. For without this knowledge, they cannot apply the promises, the warnings and the threatenings. They cannot pray properly unless they know their spiritual state, and their spiritual wants. And much less can they be prepared to come to the table of the Lord, without knowing their essential character, and their growing or declining grace.

4. To examine their own hearts, and to know their spiritual state, is highly necessary, in order to meet God in his providence, whether he sends prosperity or adversity, health or sickness, or death itself. If saints would properly examine their own hearts, and prove their own selves to be the friends of God, and entitled to his great and precious promises, they would be prepared for the smiles or frowns of providence, and for living or dying. It is, therefore, of the highest importance, that they live in the habitual practice of communing with their own hearts, and ma-

king diligent search into the exercises of their own minds, under all circumstances of life. It is a duty which will accompany them, and be upon them with great weight, so long as they live in this dark and probationary state.

The importance and necessity of Evangelical Instruction for saving the Souls of Men.

THE apostle Paul, in many places, but especially in his first epistle to the Corinthians, describes his manner of instructing, and what truths he endeavored to impress on the minds and consciences of those who heard him.

He begins the subject with saying, "And I, Brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." He also adds, "For I determined not to know any thing among you, save Jesus Christ and him crucified." "My speech and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

His meaning in these descriptions, was evidently this, that as a teacher of Christianity, he confined himself principally to the express doctrines and plain precepts of the gospel. He did not consider himself at liberty, to carry his doctrines or his reasonings beyond the word of Revelation, or to accommodate them to the pride of human science, or to the taste of un-

sanctified men, who, we have reason to suppose, would be much better pleased with speculation, in human and ornamented language, on moral points, or in philosophical enquiries, than with the language of the law, "the soul which sins shall die," or with the words of the gospel, "he that believeth shall be saved, and he that believeth not shall be condemned and perish for ever." And as he drew his doctrines from the inspiration of Christ, so his language was plain, that he might be intelligible to every hearer; and it was dignified by the importance and solemnity of truth, and not by enticing words of art and human polish, or that excellency of speech, which so engages the ear by the pleasantness of sounds, as to lay the conscience asleep. We also learn from the writings of this Apostle, that the morality which he taught was founded on the gospel doctrines, and the motives, by which he urged good works, were drawn from Christian principles. He evidently designed to know nothing but a crucified Jesus. Christ was the centre of all his doctrines, exhortations and warnings. He directed men to the gospel for spiritual life, forgiveness, present happiness and eternal glory. He directed them to Christ for a doctrinal knowledge of God, and reconciliation with him; for a just view of our moral obligation, and for assistance that we may live in holy obedience. He described Christ to be the Creator of all things, the supreme Governor, the holy Judge, the only Mediator and Intercessor, the living Head of the

church, purchased by his blood, renewed by his Spirit, and enabled to persevere through abiding in him by faith. Hence the chief points of his instruction were the necessity of being created anew in Christ Jesus; of forgiveness through the atonement of his blood; of justification by a divine righteousness; of faith; of repentance, and of good works flowing from these graces.—On these evangelical subjects, we always find the inspired apostle laying the principal stress of his instruction. These are doctrines and duties, which in the Scriptures are represented as the foundation of peace with God, and of the Christian's hope of glory to come.

The unbelieving world thought these evangelical subjects to be foolishness.—They wished for a scheme and manner of instruction, which gave greater scope to human reasonings, more credit to human righteousness, and more of those enticing words made excellent by human art, which may so please the ear, as to stupify the conscience. This is a natural wish of men in every age, but the faithful apostle chose such doctrines, and such an expression of them, as proved the demonstration and power of the Spirit, to show his hearers that they were sinners, and under condemnation, and must accept Christ by that faith which purifies the heart, or they could never be saved. One objection which is often made against religious teachers is this, that they are too much confined to a certain circle of gospel subjects; such as the sinfulness of human

nature, our need of being renewed by the Spirit of God, the divine sovereignty, the manner of our justification through Christ's righteousness, the nature of faith, repentance and other internal graces of the heart, together with rules of trial, whether or not we are experimentally the people of Christ. Those who make this objection profess to think, that moral dissertations, and rational discourses on the nature and effects of those virtues that adorn human life, would be both more intelligible and more useful, than the doctrines of faith and union to Christ; and it is not uncommon for them, at the same time, to represent the doctrines of a new heart by the Spirit of God, and of faith and repentance, as being from their very nature mysterious, and not calculated so generally to benefit hearers.

That these gospel doctrines should by some be called mysterious, is not strange, for there is a sense in which all things, relating to the human mind, which men have not experienced, are mysterious to them; that is, they do not know their nature, and the feelings with which they are accompanied by personal consciousness, in the same manner that others do, who have been the subjects of divine grace. But still, although the unsanctified have this opinion, it is no evidence that the most evangelical instruction is not the most useful; and on attending to what is fact, it will be found, that this and this alone, is the power of God and the wisdom of God to the salvation of the soul from sin and eternal death; also, that the peculiar evangelical truths of the

gospel lay the only sure foundation for what is called a moral life.

For a just understanding of this subject, we observe,

The doctrines of the gospel bring into our view objects and truths which contain the most pure and extensive moral virtue the mind can conceive.— They describe the most glorious of all objects, the supreme God possessed of such purity and moral virtue, that the heavens are not clean in his sight, and his angels before him are comparative folly. He is of purer eyes than to behold iniquity, and will not at all acquit those who persevere in sin. His nature, his counsels and his works are, by the gospel, described to be all holiness, or perfect moral virtue. His law and his government are represented to be the same. The kingdom which he is building, by his power and his wisdom, is described to be so pure that it can admit no unclean thing. Pure morality, perfect moral virtue, and holiness are the same thing, and it is by evangelical doctrines and Christian displays of truth, that our most adequate conceptions of them are obtained. In the gospel we see infinite love, grace, truth, righteousness and justice, and all moral perfections, described to our comprehension with much greater plainness than can be seen from the works of nature; or than they could be explained by any human reasonings, if we had not the evangelical doctrines to guide us in the search. And this morality, or moral virtue, is the same in its nature, as that which adorns human life, and becomes useful to

men in all their connexions.—Such dissertations, and such fine discourses on the nature and effects of moral virtue, as human reason can produce, without going to the gospel doctrines for instruction and argument, are weak both for teaching the understanding and impressing the heart and conscience, compared with the weighty arguments and solemn views, which we find in Jesus Christ and him crucified. Those who would retire from the evangelical doctrines to the reasonings of men, that they may be instructed in the nature and pleasing effects of moral virtue, go from the sun shining in the brightness of eternal glory, to a weak and expiring taper that they may find light.

Further, The doctrines of a new heart, faith and repentance, enjoin and describe the only true morality or virtue, which men ever possess. True morality without the Christian temper and affections is an ideal thing, which never existed in the world. Men may reason themselves into the shadow of virtue, but the substance is thro' Christ crucified; therefore, the doctrines of the cross, and the experimental application of their benefits ought to be principal points of our inquiry. The gospel doctrines concerning virtue begin with the heart, the source, the fountain from which all external morality flows. They represent men dead in sin, and therefore in need of a gracious power to quicken and create them anew unto holiness. They inform us of the purchase of this divine power of the Spirit, and teach us to look to God that it may be granted for our own

renewal. They describe and urge us to that faith and repentance, which in their very exercise purify the heart from immorality, and produce the good works of virtue. When the fountain is thus changed, the streams will be cleansed, and that morality, which adorns and sweetens human life, will become matter of choice and daily pleasure. The Christian moralist, through the renewing power and grace of God, hath a principle of virtuous life kept in exercise in his heart. By his faith he is preserved in union with a divine Saviour, who imparts from himself light, life, and all needed quickening.—And the grace imparted is what the scripture describes to be "Grace for grace," or graces resembling the grace and infinite perfection of the Lord himself. But putting away those evangelical doctrines from religious instruction, and depending on such arguments, and such descriptions of moral beauty and excellence, as reason and art can furnish, thus addressing only the selfish feelings of human nature, is making a dead image, which can never be quickened into life. Those persons are self-deceivers, who think they delight in moral instruction, and still dislike a frequent recurrence to evangelical doctrines, and a plain address to their own consciences, urging the need of a new life from God, and of faith and repentance. The morality, and the virtue which they wish is but the exterior of true holiness, which may be artfully and laboriously imitated for a short season, but through the want of an inward principle cannot be

permanent or delightful. It is the shadow without the substance of good works ; for by good works the scriptures mean the principles of moral virtue in the heart, united with those external fruits, which they produce.

Moral dissertations, and fine discourses on the beauty of virtue, which are not combined with the evangelical doctrines, exhortations and warnings, are pleasing to many, because these flatter their hopes that they shall thus be able to obtain eternal happiness, and do not disturb the heart which is the fountain of immorality, nor touch the conscience which by its stings is painful. Their distaste for evangelical instruction is because the virtue, the moral precepts which they contain are too great for their relish. Unholy men may be pleased with inquiries concerning moral virtue, so long as they are conducted in a manner, which doth not show them their own utter want of it, and their consequent exposedness to eternal death ; but when evangelical truth is set before the understanding and urged on the conscience, when they are told of their natural sinfulness, their need of a new heart, and the necessity of faith and repentance, the doctrines become mysterious because they have not experienced them, and they wish for another kind of morality, which stands in human reason, and may be obtained by mere human endeavors, without the cleansing, life-giving action of the Spirit of Christ on the heart.

It may be added,

Experience shows that the

doctrines of Jesus Christ and him crucified, as an expiation for sin ; of his Spirit renewing men to holiness ; of repentance and faith in his blood ; and such others as are connected with these, are the only doctrines which have been successful in reclaiming sinners, weaning them from the world, giving them peace and joy in God while they live here, and reconciling them to death and passing into eternity. These are the doctrines which God hath blessed, both to enlighten men in moral subjects, and render them unfeignedly pious. It is with these doctrines that a divine power goes to convince of sin, of righteousness and of judgment to come, and to sanctify the soul, thus showing that they are God's own truths. We find in the writings of the heathens many dissertations on the nature and beauty of moral virtue, which in some respects appear to be correct, but they never had any success in moralizing the world ; they never were able to bring men to a knowledge of one most holy and infinitely pure God ; they never reached the idea of a Heaven made blessed by holiness ; they never weaned mankind from the vanities of time, which shows that a divine blessing did not attend their instructions ; indeed it proves that all the notions which men get by their own reasonings on the nature of morality and beauty of virtue, without the evangelical doctrines of faith, are inadequate to the great purpose of saving us from sin, and if we are not saved from sin we cannot escape misery. The general truth of this representa-

tion, will on examination appear from the success which attends Christian instructors. Those called Christian instructors who endeavor to enforce moral virtue, without going directly to the doctrines of a crucified Jesus, for light in the nature of duty, and arguments to enforce it, have little success in convincing and reclaiming sinners and in edifying the people of God. They have resorted to the strength of man, to effect a work which can be done only by the mighty power of God, through the gospel of his Son.

On the other hand, we find, that the evangelical doctrines of the cross, of newness of life by the Spirit of God, of faith and repentance, of cleansing from sin through the blood of Christ, and of strength from him to resist sin, although delivered in great weakness and imperfection, and in a manner wholly unworthy their sublimity and importance, are often the means of making sinners tremble, and of filling the hearts of God's children with unspeakable joy. This is because these are the Lord's truths, and he gives his Spirit to seal their efficacy on the souls of those who hear. It is also because they give us just, worthy, extensive, and useful ideas of the nature of virtue in moral beings. This obviates the objection, that many religious teachers too frequently urge a certain circle of gospel subjects, such as the sinfulness of human nature; our need of being renewed by the Spirit of God; the sovereignty of God, and our justification through the righteousness of Christ; the nature of faith, repentance, and

other internal graces of the heart; together with rules of trial whether we are experimentally the people of Christ.

The teacher, who omits these things, or who doth not frequently inculcate and explain them, cannot be called a Christian teacher; he hath forsaken the gospel of our Lord, which is not only plenteous in grace, but mighty to destroy the reigning power of sin, and thus meeten men for the inheritance of the saints in light. Those who resort to their own descriptions of the nature and beauty of moral virtue, without going to evangelical doctrines for light and arguments, will heal the hearts of men deceitfully, and neither convince sinners, nor edify the children of God.

If these are the subjects which ought to be taught, and most clearly and forcibly urged in the church of God; then it follows, that they are subjects in which we all ought to seek instruction, on which we should frequently meditate, if we wish the power of God to make his truth beneficial on our hearts, for our final salvation.



Just apprehensions of the Being and Perfections of God, and trust in him, the only sure source of Tranquillity.

IN such a state as Almighty God has placed us, a confidence in his perfections and the wisdom of his governing providence, is the only means of preserving the mind in quietness. If we attempt to obtain it in any other way, there will be a pre-

permanent or delightful. It is the shadow without the substance of good works ; for by good works the scriptures mean the principles of moral virtue in the heart, united with those external fruits, which they produce.

Moral dissertations, and fine discourses on the beauty of virtue, which are not combined with the evangelical doctrines, exhortations and warnings, are pleasing to many, because these flatter their hopes that they shall thus be able to obtain eternal happiness, and do not disturb the heart which is the fountain of immorality, nor touch the conscience which by its stings is painful. Their distaste for evangelical instruction is because the virtue, the moral precepts which they contain are too great for their relish. Unholy men may be pleased with inquiries concerning moral virtue, so long as they are conducted in a manner, which doth not show them their own utter want of it, and their consequent exposedness to eternal death ; but when evangelical truth is set before the understanding and urged on the conscience, when they are told of their natural sinfulness, their need of a new heart, and the necessity of faith and repentance, the doctrines become mysterious because they have not experienced them, and they wish for another kind of morality, which stands in human reason, and may be obtained by mere human endeavors, without the cleansing, life-giving action of the Spirit of Christ on the heart.

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Just apprehensions of the Being and Perfections of God, and trust in him, the only sure source of Tranquillity.

IN such a state as Almighty God has placed us, a confidence in his perfections and the wisdom of his governing providence, is the only means of preserving the mind in quietness. If we attempt to obtain it in any other way, there will be a pre-

sent or a future disappointment. The man who gives himself up to total thoughtlessness and dissipation, perhaps, may for a short time think he is happy, without an Almighty friend; but when his eyes open on his true state, he will be the most wretched of creatures.—Every considerate person will, by a short experience, find the need of a trust in God, to preserve the tranquillity of his mind. The creatures are all insufficient, for any long time, to satisfy the heart. They are in their very nature perishing. The necessary change of times and things carries with it afflictions to the children of men, and these often come at the most unexpected time, and in a manner the least apprehended. The condition which on the principles of human reasoning, is the best secured against any change, is so but for a moment; and is not half as much so, as our love of this world leads us to suppose. When experience has instructed the considerate mind in these truths, and if we were wise we should not be long in learning them, the need of a trust in God to make us happy, will very clearly appear. The most happy hours of a good man are when he contemplates a present God, and an all-directing providence; when he trusts in God, with this safeguard and support, nothing can make him afraid; but without this he really feels himself weak, and an unprotected creature. It is a great delusion to suppose that any earthly powers whatever, will give a consciousness of safety to the mind, or that any earthly good will satisfy it. Our intelligent nature requires a spir-

itual good, and as creatures we need a God. No power less than that which made and upholds the world is sufficient for our trust. A consciousness of the divine displeasure mingles bitterness with all our enjoyments.

Much is implied in just apprehensions of the being and perfections of God, and trusting in him.

Beholding God truly is a solemn state of the soul, and cannot fail of having a strong effect upon our feelings and conduct. The folly of human life, and the most common sins of men arise from forgetting the divine presence. With a sense that the all-glorious God is near us, temptations would lose their power to excite our passions and appetites. The profane company would be filled with trembling, and solemnity would spread over those hours which are now filled with every thing light and vain, that will but beguile the time.

The divine omnipresence is often celebrated in the holy scriptures, and in just apprehensions of God is included a lively sense of this perfection. That at all times the Lord compasseth our path and our lying down, and is acquainted with all our ways; that there is not a word on our tongues but he knoweth it altogether; whither can we go from his Spirit, or flee from his presence; the darkness cannot cover us; the night is light about us; and he possesseth our reins. The patriarch Jacob said, How dreadful is this place, because the Lord is here! It is the same with every place, and the difference arises only from men's different apprehensions.

It is the same on every day, with every employment, and in every company in which we meet.—We may not only say, the Lord is here ; but he now beholdeth me, he is a witness to my actions, to my thoughts and desires. How would it awe the company where sin prevails, to think that God is here ! How would it humble the pride of the creature ! How careful would it make him of his heart, and all his actions !

In just apprehensions of God is included a sense, that the God in whom we live, move and have our being, is a God of holiness and hates all iniquity. In his own nature, and in all his counsels most true, most just, righteous and good ; determined to give a reward of happiness and glory to all who resemble his holiness, and are obedient to his commandments ; and greatly displeased and determined to punish such as live without him in the world. It is not probable, that simply a sense of the divine omnipresence, without an accompanying view of his other perfections, will have a very salutary effect on the mind. If men think God to be such as they are themselves, even tho' they have a confused idea that he is in some manner near them, and knows their character, still it will have but a small power in restraining their vices, and awakening the exercise of devotion. Therefore, in our conception of the divine presence we should remember that it is a holy presence ; a presence of such purity that even the heavens are not clean in comparison with it ; a presence, in which our best affections and best actions are unclean. With these ideas of

God, how full of guilt should we appear unto ourselves to be ; and how ready to confess, and pray, God be merciful unto us sinners !

In just apprehensions of God is included a sense of the divine agency, in all which takes place : —that he guides, upholds and manages universal being ; gives all the powers by which we act, and upholds them constantly. We are apt to conceive some power, and some life in ourselves and the creatures around us, independent of God ; that though he can control and over-rule, there is some power that is our own, and some dependence to be placed in second causes, even without God. It is true that God works by means ; but we never conceive of things aright, but when our apprehensions rise above these to the great First Cause. When we behold the world filled with action all around us, and causes producing their effects, we should remember and see a God in the whole scene.

Just apprehensions of the being and perfections of God, imply love and trust in him.

God is pleased to bless our own endeavors as the means of realizing his presence and glory. To set him in an effectual manner before ourselves will need much care and watchfulness ; much prayer and meditation.—God may, in the most sudden manner, and without any means on our part, place his terrors and the awfulness of his majesty before the sinner ; but this is very different from just apprehensions of him, accompanied with a trust in his goodness.—This is gained by our own use of means, by prayer and medi-

tation; by studying his word and Providence, and by taking much pains with our hearts, to call them off from the amusements, cares and temptations of the world. And it is not possible for any person to do this habitually, unless he loves the divine character, and the divine law. It is easy to meditate upon a character, or upon a truth which we love, and to trust in a friend who is our delight. But our meditations will naturally steal away from objects we do not love, and place themselves on things more agreeable. It is therefore necessary that we love and trust in God, to place him continually before us. An eminent saint said, "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." Of the law, he said, "O how I love thy law, it is daily my delight." This love of God and his law, would make it an easy thing to trust in him, to realize his presence, all his attributes, and his continual agency on ourselves and through universal nature.

Having seen what is implied in just apprehensions of God, and the temper that is necessary for trusting in him, every reader must be convinced, that this

is the only sure foundation for tranquillity of mind, in passing through the scenes of life. On this foundation the feet of every good man stand sure, and he is not moved by the storms of time. With this safe-guard, temptation cannot overpower, nor danger dismay, nor afflictions sink him. He stands in the strength of God, he is moved by the power of the Lord, and feels himself surrounded and filled with infinite goodness. If we realize that God is present with us; that he is most holy and just; that all nature lives and is moved by him; that there is no power to hurt which he does not commission and can over-rule; that he is the friend of those who love his commandments;—if to a sense of these truths there be joined, a love and trust in the Lord, it must produce a most firm tranquillity and peace of mind. The inevitable pains of life will seem to lessen, and tho' the pleasures of the world sink in our esteem, a light, from eternity, and from the glorious presence of the Father, will shine on our path. It will be easy even to die, that we may be with him and enjoy his glory for ever.

V—E.

REPORT of the Directing Committee, of the Connecticut Bible Society; exhibited to the Society at their meeting, May 9, 1811.

At a Meeting of the Connecticut Bible Society, May 9, 1811.

VOTED, To accept the report of the Directing Committee.

Voted, That the Directing Committee take order for the publication of such number of the report, together with such other documents and communications as they may deem proper.

HENRY HUDSON, SECRETARY.

TO THE
CONNECTICUT BIBLE SOCIETY,

Your Committee respectfully submit the following Report :

SENSIBLE that the objects of the Society could be advanced only by constant and progressive efforts, your Committee have not failed to bestow on its concerns that sedulous attention which their importance merits.

Amongst the duties of your Committee, no one has appeared to them of greater moment, in the infancy of the institution, than communicating to all denominations of Christians correct views of its objects ; professing a common faith, and bound together by the endearing ties of Christian charity, and fellowship, the religious of all classes, it was believed, would cheerfully combine their exertions in supporting a cause so pure, and interesting, as the charitable distribution of the holy Scriptures. Confident in this expectation, with humble dependence on the divine blessing, your Committee have sought, and from time to time employed those means, which appeared to them most conducive to making the institution extensively known, and beneficial. Besides corresponding with individuals, they have, by frequent addresses, invited the public attention to the design and plan of the Society, and with the same view designated in most of the towns throughout the State persons to act as agents in promoting its interests. As yet, sufficient opportunity has not been had, for the effects of these proceedings to be fully developed.

Your Committee, however, notice with sincere satisfaction, the increasing regard of the public towards the institution ; and gratefully acknowledge the cheerfulness, with which persons, when requested, undertake the services of the Society. Such a spirit of concord, and mutual zeal in the Christian community, in this their common cause, and the cause of their Redeemer, your Committee cannot but regard as amongst the tokens of the blessings of the Most High, on the liberal efforts of the present age for diffusing gospel light and knowledge. With him is the Spirit of truth and grace, and the means of their universal spread and dominion.

As there has not been sufficient time for completing the contributions for this year, your Committee are unable to lay before the Society a statement of their amount. Although we must not flatter ourselves that its funds will, at present, be adequate to the objects of the institution, on a comprehensive scale, it is believed, that they will be competent to the keeping up, at least, as extensive a distribution of Bibles for the ensuing year, as was made the last.

Recollecting the arduous and complicated labors of the British and Foreign Bible Society, in translating and printing the Bible in various languages, with their widely extended circulation of its copies, you will learn with peculiar gratification the notice that

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Society has been pleased to take of yours, by their repeated and liberal donations. At two several times, they have forwarded to your Committee fifty pounds sterling, accompanied with fervent prayers for the Divine benediction on your exertions.

With equal satisfaction, also, will the Society learn that out of its funds, one hundred copies of the Bible have been presented to the Oneida Bible Society, and received with thankful acknowledgments.

Your committee annex to this report the Treasurer's annual account of receipts, and expenditure.

Since the commencement of the institution, three thousand two hundred and twenty-three copies of the Bible have been purchased. Two thousand and fifty-three have been distributed to subscribers, and the destitute, and eleven hundred and seventy are on hand for those purposes. One hundred testaments also have been purchased, of which twelve have been distributed.

The objects of the Society's charities are numerous. It is true, that the beneficent care of a kind providence is gratefully to be recognized for the liberal provision of the Holy scriptures, and the means of grace wherewith the people of this State are favoured, yet, here, your Committee are satisfied from their inquiries, and information, that more individuals, and whole families are without a Bible, than generally has been supposed. Applications are made by our Christian brethren of different denominations in particular districts of some of the neighbouring States for Bibles to be distributed in their vicinities. The wants of our new settlements, for no inconsiderable length of time, will keep pace with the progressive, and rapid population of that part of our country. And without extending our views further, at present, it may be truly remarked, that the utility of the Society will be coextensive with its means of dispensing its benefits.

If it be a duty to administer to the temporal necessities of the poor, is it not a duty of higher obligation to contribute to their spiritual wants? What gift is more precious than the words of Eternal Life? and what time is better for doing good, than when we have the opportunity?

It is now two years since the Society was formed; much time, at first, was necessarily taken up in making arrangements for commencing its operations. The proceedings here detailed, your Committee trust, shew that some advantages have been gained, and some good done; as great, as under all circumstances could reasonably have been expected. The pleasing prospect they exhibit also suggests the most animating motives for our faithful, and persevering efforts to advance and extend the benefits of the institution.

In the name of the Directing Committee,

ANDREW YATES, *Clerk.*

Disbursements.

Paid for 2506 Bibles, - - - - -	\$ 1528 60
For printing, stationary, boxes for Bibles to send abroad, and freight, - - - - -	62 60
For printing original address, - - - - -	9 50
	<hr/>
	1590 72

Dr. { *Connecticut Bible Society in account with Joseph
Rogers, as their Treasurer from May 9, 1810,
to May 9, 1811.* } Cr.

To sundry Orders drawn by the Committee, as per statement annex- ed,.....	1590 72	By balance due on set- tlement, viz. in per- manent fund 560 to be expended, 337 76	897 76
Balance to new account, 1288	90	By amount of donations and subscriptions to this day,.....	1460 90
		By amount donations from the British For- eign Bible Society, viz. 100 <i>l.</i> sterling,.....	444 44
		By avails Sermons, Star in the East,.....	8 12
		By interest on permanent fund of last year, \$560.	33 60
		By interest on money loaned, being part of amount of subscrip- tions received during the year past,.....	34 80
	<hr/>		<hr/>
	\$ 2879 62		\$ 2879 62
Permanent Fund,.....	\$ 960		
To be expended,.....	328 90		
	<hr/>		
	\$ 1288 90		

JOSEPH ROGERS, *Treasurer.*

Audited by HENRY GREW, }
HENRY HUDSON, } *Auditors.*
Hartford, May 9, 1811.

CONSTITUTION

OF THE

CONNECTICUT BIBLE SOCIETY.

ART. I. THE Society shall be styled, *The Connecticut Bible Society*. The circulation of the Holy Scriptures shall be its only object. The common version of the Bible, and impressions that combine cheapness with plainness, without note or comment shall be selected. In the accomplishment of this great object, the Society shall be at liberty to co-operate, as opportunities shall offer, with any other Societies formed for the same purpose.

ART. II. The annual payment of three dollars shall constitute the person paying that sum, a member of the Society; and the payment of forty dollars shall constitute the person advancing that sum, a member for life, without any further payments.

ART. III. Every member of the Society shall be entitled to receive two Bibles annually, provided he apply for the same to the Directing Committee, within two years from the time of the payment of his subscription.

ART. IV. Any sums of money which shall at any time be subscribed and paid, either smaller or larger than those necessary to constitute membership, will be thankfully accepted, and with religious strictness appropriated in the same manner with the monies which shall be paid by the members themselves.

ART. V. A Committee of nine called the Directing Committee, shall be chosen yearly. Guided by the first Article, they shall purchase Bibles, and superintend the distribution of them for the Society. They shall meet in Hartford, as soon as convenient, after they shall have been chosen; and thence by their own adjournments through the year. A majority shall constitute a quorum for business; and two may adjourn from day to day. They shall choose, of their number, a Moderator and a Clerk, for a term not less than one year. The Clerk shall record the doings of the Committee, and lay them before the Society, at their annual meetings.

ART. VI. The Society shall annually choose a President, four Vice-Presidents, a Treasurer, and Secretary. At every meeting, the President, or if he be absent, the senior Vice-President, who may be present, shall preside. The Secretary shall keep a record of all the Society's doings, and shall correspond in their name.

ART. VII. The Treasurer shall keep the accounts of the Society, receive their monies, pay the orders of the Directing Committee, and annually report to the Society, the state of their funds.

ART. VIII. No person, holding an office or offices under this Society, shall receive any pecuniary compensation for his services.

ART. IX. In case any person appointed to an office, shall decline accepting the same; and in case of the death, resignation, or removal out of the State, of any officer, the Directing Committee shall elect some person to that office, who shall hold the same till the next meeting of the Society.

ART. X. The stated annual meeting of the Society shall be holden in the city of Hartford, on the second Thursday of May, at eight o'clock in the morning. A majority of the members present shall be competent to the transaction of business. An extraordinary meeting of the Society may be called by the President, or in case of his disability, by either of the Vice-Presidents, at the request of twelve members. Notice of such meeting shall be given, in at least two newspapers of Connecticut; and as much as two months previous to the holding of the said meeting.

ART. XI. Two thirds of the members present in any annual meeting, may make alterations and amendments of this Constitution, excepting the first article thereof.

ART. XII. The President, Vice-Presidents, Secretary and Treasurer, shall be ex officio additional members of the Directing Committee, and five of the Committee shall constitute a quorum for business.

Officers of the Society.

His Honour JOHN COTTON SMITH, President.

The Hon. JEDIDIAH HUNTINGTON, of N. London,

The Rev. SAMUEL NOTT, of Franklin,

The Rev. AZEL BACKUS, of Bethlem,

The Rev. SAMUEL MERWIN, of New-Haven,

} Vice pre-
sidents.

JOSEPH ROGERS, of Hartford, Treasurer.

HENRY HUDSON, of Hartford, Secretary.

The Hon. CHAUNCEY GOODRICH, of Hartford,

SAMUEL PITKIN Esq. of East-Hartford,

The Rev. AMOS BASSETT, of Hebron,

Hon. THEODORE DWIGHT, of Hartford,

The Rev. HENRY A. ROWLAND, of Windsor,

The Rev. CALVIN CHAPIN, of Wethersfield,

The Rev. ANDREW YATES, of East-Hartford,

ICHABOD L. SKINNER, Esq. of Hartford,

The Rev. HENRY GREW, of Hartford,

} Directing Committee.

Rev. ANDREW YATES, Clerk of the Directing Committee.

Rev. ABEL FLINT, Agent for purchasing & distributing Bibles.

ICHABOD L. SKINNER, Esq.
The Rev. CALVIN CHAPIN, and } Committee of Accounts.
Mr. HENRY HUDSON,

Agents have been appointed in most of the towns in the State of Connecticut for soliciting and receiving subscriptions and donations.

The Rev. Messrs. CALVIN CHAPIN, ANDREW YATES, HENRY GREW, and ICHABOD L. SKINNER, Esq. are a Committee to correspond with those Agents, with powers to appoint Agents for the above purposes as from time to time they may find necessary.

Payments of monies, and applications for Bibles on account of the members of the Society, are to be made to Mr. JOSEPH ROGERS, the Treasurer. Application for Bibles, for the objects of the Society's munificence, are to be made to the Rev. ABEL FLINT.

List of Members for Life.

HIS Honour John C. Smith,	\$ 50	Mrs. Abigail Caswell, -	\$ 40
Hon. Jedidiah Huntington,	- 50	Miss Lucretia Woodbridge,	40
Ezekiel Williams, Esq.	- 50	Miss Jerusha Allen, - -	40
Mrs. Ruth Patten,	- - 40	Miss Elizabeth Seward,	- 40
Miss Hannah Hooker,	- 40	James R. Woodbridge,	- 40
Daniel Wadsworth, Esq.	- 40	Rev. Azel Backus, - - -	40
John Williams, Esq.	- - 40	Hon. John Davenport,	- 40
Thomas S. Williams, Esq.	- 40	Joseph Battell, Esq.	- - 40
Deacon Thomas Tileston,	- 40	Trustees Hale Donation,	- 40
Isaac Bliss, - - -	40	William Leffingwell, Esq.	40
Daniel Buck, - - -	40	Nehemiah Hubbard, Esq.	- 40
Russel Bunce, - - -	40	Thomas Hubbard,	- 40
Barzillai Hudson,	- - 40	Joseph Kingsbury, - -	40
Henry Hudson, - - -	40	John R. Watkinson,	- 40
George Goodwin, - - -	40	Young Ladies Cent Society } 95 95	
Ichabod L. Skinner, Esq.	- 40	Hartford,	
Edward Watkinson,	- 40	Ladies Cent Society, Fairfield,	40
Joseph Rogers, - - -	40	John Hall, - - -	40
Rev. George Colton,	- 40	Rev. Dan Huntington,	- 40
Mrs. Martha Colton,	- 40	Henry Perkins, Esq.	- 40
Mrs. Dinah Huntington,	- 40	Deacon Timothy Stillman,	40

Note.—The list of subscribers is too numerous to insert the whole in this Magazine. We have selected the names of those who are members for life. A donation of forty dollars, or upwards, constitutes a member for life.

ED.

The following is extracted from the Minutes of the General Assembly of the Presbyterian Church in the United States of America, at their Annual Meeting in Philadelphia, May, 1811.

THE providences of Jehovah towards the Church, demand both attention and improvement from his people. Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them. To furnish their brethren with suitable information on this subject, the General Assembly present this Narrative of the state of religion within their bounds, and those of sister Churches, to their notice and regard.

The scene which a review of the past year exhibits to us, is not marked with such signal blessings as that of some preceding years. But still it is interesting; for we have sweet and consolatory evidences that God is in the midst of us.

The attendance upon the regular worship of God, has been decent generally; in some instances, not a few, solemn and affecting.

Though there have been no general revivals in any part of our borders, a few places have been specially visited. This is the case with Cape-May and Fairfield, in the Presbytery of Philadelphia; and we add with pleasure, the capital of the United States, and one or two villages adjacent. We hail the day of small things in the latter district of country, and pray that the first fruits may be followed with an abundant harvest.

In the city of New-York, within the bounds of the Presbytery of New-York, the cause of Christ has been gradually and steadily advancing. Constant accessions are made to the communion of the Church, as well from the higher, as the middling and lower classes of society.

Those parts of our Church where the Spirit has been remarkably poured out in past years, still display the fruits of such gracious visitations. There are few apostacies; none of great moment. Believers are walking in the comforts of the Holy Ghost; and manifesting the works of righteousness and peace in their daily deportment. In many congregations they discover great solicitude for the conversion of sinners. They are troubled in mind, and urged to fervent prayer, for the welfare of souls and the glory of Christ. The noble spirit which the gospel produces, thus discovers itself in them; and we cannot but hope that HE who hath given them this spirit, will gratify their desires.

Many new congregations have been formed which promise fair to be nurseries of children for our God and his Christ. We notice with satisfaction, one establishment in Philadelphia, composed of people of color. May the example be followed in other places, that thus this neglected part of the human family, may have the means of grace administered to them every where, in a manner both suitable to their situation, and to their intellectual improvement.

The vacancies in our Churches have been more generally supplied, than we had a reason-

able ground of expectation. The ministry are faithful in explaining and defending the truth as it is in Jesus, and in restoring decayed discipline. We have cause of thankfulness that in a day of rebuke like this, there is so much unanimity of sentiment and of conduct, on points that are fundamental, among those who labor in holy things.

The missionary exertions of this Assembly, have been owned and blessed, both on our frontiers, and among the Indians.

From this general view, we descend to some more minute details, of circumstances which we consider favorable.

There appears an increasing attention in most places to the doctrines of the gospel. People begin to be generally convinced that it is important for them to have correct principles, in order that they may lead correct lives. Especially do they who profess the hope of the gospel, pay more of that attention to doctrines, which sound philosophy and the scriptures demand. And the doctrines which they esteem and cherish, are those which our fathers in the old world embraced; in the faith of which they died, and which are contained in our standards. They are denominated, appropriately, the Doctrines of Grace, and constitute both our glory and defence. By them God is honored, and sinners are saved. They have ever been opposed, and they ever will be opposed, by those who know not the truth, or who hold it in unrighteousness. But God has ever put the seal of his approbation on them, making them effectual to the conversion of sinners.

In close connexion with this increased regard thus paid to doctrines, we find there is an increased exertion for the promotion of pure and undefiled religion. This will ever be the case. Among those who consider doctrines of little avail, the efforts used for advancing the interests of Christ's kingdom are few and feeble. They may through the excitement of interest and passion, make a violent attempt; but their force is soon spent.—On the contrary, they who judge *doctrines* to be essentially necessary, as a foundation for correct conduct, are constrained to exert themselves for the spread of those doctrines. The understanding being convinced of their importance, enlists the conscience and the affections in their favor. This is particularly and emphatically the case with those, who have embraced evangelical principles. Among them we chiefly find, important and permanent plans for the diffusion of truth and the glory of God. We rejoice in the increase of Missionary, Tract, and Bible Societies, within our bounds; and the more so, because there is so much need of missionary exertions in different parts, and also of Bibles. From various quarters the request has been uttered, 'Give us Bibles.' The Bible Societies, no doubt, will promptly as they receive information, grant the request. It has pleased God to excite pious women also to combine in associations for the purpose of aiding, by their voluntary contributions, one or other of the above Institutions. Benevolence is always attractive; but when dressed in a female form, possesses

peculiar charms. Hard indeed must that heart be, which can resist the example, or the solicitation of a mother—a wife—a sister, or a friend, when that example and solicitation are for the promotion of the public good. We hope the spirit which has animated the worthy women of whom we speak, will spread and animate other bosoms.

Besides these societies, we find that the friends of evangelical truth support by subscription in the city of New-York, a stated preacher in the Hospital and Alms House. The issue of such an attempt, we trust, will gladden the hearts of those who have made it, and bring glory to God in the conversion and comfort of the poor and the sick.

In the city of Philadelphia, the Evangelical Society, which has existed for some time, are vigorously prosecuting their laudable plan, in disseminating the truth. Besides the regular societies which they have established, they have directed their attention to the catechising of poor children.

In the city of New-Brunswick, in New-Jersey, a Sabbath School has been established, in which a large number of poor children are gratuitously and carefully instructed in moral and religious truth.

These Institutions are pre-eminently characteristic of the religion of Jesus. He preached the gospel to the poor, and has charged his followers not to forget them. We fail in our duty, as well as abridge our personal happiness, by neglecting to visit the fatherless—to assist the indigent—to alleviate human sufferings. Property is given to

us, for others, as well as ourselves. Believers are stewards of the bounties of Providence, as well as of the grace of God.

The Praying Societies which have heretofore been established, still continue, and new ones have been formed. We congratulate the brethren on the prospect which this affords. Such institutions are nurseries of piety, directly calculated to keep alive in the hearts of believers, the flame of divine love, and to awaken the attention of such as are afar off. We are not ashamed to acknowledge that they constitute one of the great blessings of our Church. So far are we from apprehending danger from them, that we do know and we declare without fear of contradiction, that they are good in themselves, and that they promote the best interests of those who attend them.

Attention to the young and rising generation, has evidently increased during the past year. Baptized children are more generally, objects of special care. Catechetical instruction is administered to them in most of our congregations, and in some, measures are taking to introduce a system of discipline in regard to them, suitable to the relation they sustain to the church, and to the duty which the church owes to them. We trust our brethren will go on in this good work. Much remains to be done. The children which the Lord has committed to our care, ought not to be thrust into the world without defence. The mere elements of religion, are not sufficient for their use. They ought to be instructed in the higher doc-

trines of the gospel, to be acquainted with the contents of the scripture, and furnished with evidences which demonstrate the divinity of the scriptures. Churches, as well as parents, have a solemn account to render to God, for the manner in which the children sealed with the seal of the covenant, have been treated. They are reaping the fruits of their negligence, in the carelessness and profaneness of multitudes of their youth. These though dedicated to God in baptism, have been suffered to wander at large with no suitable restraint exercised over them. On whom then must the blame chiefly descend? We shudder at the truth. We hope, however, that the future will exhibit a different picture. Present exertions promise such an issue. We leave the subject with God, commending it to his blessing.

In addition to these favorable circumstances, we are happy to state that infidelity appears to be declining; and that there are few errors prevalent. In a few sections, Socinianism and Universalism do exist, but gain little ground.

We have thus far given you in detail the circumstances we deem favorable. We must now unfold to you some of an opposite character.

With pain we have heard that in some parts of our Church the disposition to support the gospel ministry is becoming cold. We lament this appearance the more, because we learn that there is no backwardness to advance money for objects, which, though laudable in themselves, are subordinate

in importance to the preaching of the Word. We trust that our people possess too much good sense, and too much respect for the God who made and redeemed them, to listen to the dreams of men who neither know what they say nor whereof they affirm. These do not hesitate to libel an ordinance of the living God, to promote their selfish views, their degrading prejudices. God has said, whosoever serveth at the altar, shall live of the altar. But these say no—the ministry must be kept in want, that they may be kept humble. We frequently wish that the men who thus act towards the ministry would, to be consistent, apply their reasonings to themselves. We do not hesitate to say, that the profession of religion which is connected with a disposition to abridge the means of supporting the gospel, is at best, suspicious. Men who do so, practically say, we love our bodies more than our souls; our temporal substance, more than an eternal inheritance. It is among the foulest blots on the Christian name, that in so many instances, the confession is made, of the heart being opened to receive the truth in the love of it, whilst at the same time great reluctance is displayed in giving worldly substance, for the service of Him who alone changes the heart. One of the best evidences of the power of religion, is an increase of liberality in relation to all those objects, which regard the salvation of souls and the prosperity of Zion. We hope that they who have in this respect gone back, will without

delay retrace their steps, and redeem their name from reproach or suspicion.

We are ashamed, but constrained to say that we have heard of the sin of drunkenness prevailing—prevailing to a great degree—prevailing even amongst some of the visible members of the *household of faith*. What a reflection on the Christian character is this, that they who profess to be bought with a price, and thus redeemed from iniquity, should debase themselves by the gratification of appetite to a level with the beasts which perish!

Another unfavorable circumstance of which we have heard, is the prevalence of Sabbath-breaking. For this indeed our whole land doth mourn; for this we desire to be humbled before God. The profanation of the Sabbath is as incompatible with morality as with religion. It leads directly to consequences of the most fatal and ruinous kind. We rejoice that it is a crime with which but few professing believers are directly chargeable: but they are indirectly, by quietly suffering others to commit it, without endeavoring to prevent it, or to bring the offenders to punishment. We hope that associations for the suppression of vice and the promotion of morals will be generally established, so as to arrest the wicked, and support faithful Magistrates in enforcing the laws.

From our sister Churches, the accounts we have received are similar in their general tenor, to those we have given in detail of our own Church.

In Connecticut nothing of

singular importance has occurred during the past year. But few of the Churches have been favored with times of special refreshing from the presence of the Lord. They, who have in former years, been made to bow to the sceptre of mercy, seem still to walk worthy of their vocation. The ministry display the pleasing spectacle of a band of brethren with one heart and one mind engaged in their arduous work.

Vermont has been favored with revivals in many of her towns. Several hundreds have been added to the Church, and still the rain of righteousness is descending. May it continue to descend, till the vallies and mountains shall respond to each other, the high praises of our God. Infidelity is not so audacious, nor immorality so prevalent as formerly. Ministers are continually settling in places where, the messages of mercy have never before been delivered.

In the upper part of New-Hampshire, there have been more revivals than usual. In Newport not less than 200 have been hopefully converted. Romney, Croydon, Hebron, and Groton have also been visited. In the lower part there has been no general revival. Faithful ministers are however increasing: efforts are making to introduce praying societies in many congregations. A concert of prayer between ministers, held once in two or three weeks, has been established. Appearances thus are favorable. We noted one circumstance in the accounts from this State, with great interest. A school of

small children awakened to a sense of their situation, and eight or ten of them made hopeful converts through the means of religious instruction.

Massachusetts at present, exhibits a scene worthy of the sons of those pilgrims who left their country for the sake of religion, and settled in a howling waste. The line of distinction between the sound and the unsound, those who adhere to the doctrines of the reformation, and those who do not, is more clearly marked than heretofore. Ministers and Churches are more than usually awake to the interests of Zion; the friends of evangelical doctrines are uniting their influence; and the cause of truth and of sound religion is advancing. Very recently, pleasing revivals have been witnessed in the counties of Worcester, Essex and Middlesex, issuing in large additions to the Churches; and in other parts of the State the

fruits of less recent revivals are still extensively visible. Many societies have been instituted for promoting the diffusion of evangelical knowledge; and to give them extensive and lasting effects, uncommon liberality and activity are displayed.

On the whole, in New-England at large, increased exertions appear to be making for the advancement of the Redeemer's cause, and many indications are presented which should fill the hearts of all the friends of Zion with joy.

We conclude with exhorting all our people to be watchful—guarding their hearts—resisting temptations—living by faith and trusting with unshaken confidence in God. Thus far through the good hand of our God upon us we are sustained; and we cheerfully commit ourselves and all our Church to Him who is able to keep us from falling—to whom be glory for ever. AMEN.

REPORT TO THE MISSIONARY SOCIETY.

To the Missionary Society of Connecticut to be convened at Farmington on the third Tuesday in June, 1811.

REV. FATHERS AND BRETHREN,

WE know that our work shall not be in vain in the Lord, because he who hath prepared his throne in the heavens, and whose kingdom ruleth over all, will make all things conspire to promote his glorious counsels. Though there be many devices in the heart of man, the counsel of the Lord shall stand. This was the consolation of the church at Corinth, and afforded the greatest encouragement to them to be *stedfast, unmoveable, always abounding in the work of the Lord*. It is still our consolation under the changes and revolutions of time, it is also our encouragement.—Jehovah Jesus hath all power in heaven and on earth, he will regard and direct the minutest events to the promotion of his

purposes of grace, he will especially have respect to the efforts of his people who seek his glory. The Narrative of Missions for the last year furnishes evidence of God's faithfulness to answer the expectations of his people, and to encourage their diligent perseverance in his service. It exhibits an account of what God hath *already done*, and still *is doing* for the prosperity of Zion through your exertions.

The Lord who hath from the beginning graciously smiled upon this Society, and prospered its labors, continues to own your missionaries as his servants, and their labor as acceptable to him. Every region which they have visited has afforded them a welcome reception, many like Cornelius and his household were prepared of God for their coming and preaching, and on their departure these have invoked benedictions on the missionaries, and on those that sent them. In some places a general attention to the glad tidings of salvation is excited, and a visible reformation is effected. In others, the friends of Zion, who sat solitary, and were discouraged by reason of the abounding of iniquity, have been comforted. Their hands which hung down in despondence have been raised up, and their feeble knees strengthened. They see the Lord hath not forgotten, but will in due time manifest himself to his people in answer to their prayers. Churches have been organized and discipline administered. The truth has been faithfully and successfully preached, and error detected and confounded. Light hath spread, and darkness hath been dispelled.

It affords us peculiar pleasure to notice the smiles of God on the Connecticut Reserve. There the Missionary Society has been induced to lift up a standard for the truth, more conspicuously than in any other region; there missionaries have been multiplied; and there the blessing has richly descended. According to the abundant labor bestowed, God hath imparted the blessing, and called upon us to increase and concentrate our labor in missions as much as possible. On the Reserve, churches are daily organizing, and people according to their ability furnish themselves with the stated ministry of the gospel. They have often expressed their gratitude for the gospel that was sent them by the good people of this State, and implored blessings on their benefactors. Their present desires and exertions to support the stated ministry of the gospel, according to their ability, is a blessed testimony of their sincerity. We see their love is not in *word* and in *tongue*, but in *deed* and in *truth*. A number of your missionaries in this region have accepted offers of support from such Societies, for so great a portion of their time as the people could afford to engage them. They have accordingly been installed, and that portion of the year, which is not engaged by the people of their charge, is devoted to missionary service. Your Trustees consider this peculiarly favorable to the cause of Zion, since it encourages exertion, and will enable the Society to employ a greater number of laborers.

Although the prospects of success in Vermont, in New York, and in Pennsylvania, are not so highly animating as in New Con-

necticut, yet from the communications of your missionaries that have visited those places, there appears to be a claim to our attention. The necessities of the people are great and they desire our help. The field of missions in this western world is extensive, and is continually opening to our view. The harvest is truly great and the laborers few.

The printed Narrative, copies of which we send for the Society and our brethren generally, will furnish with particulars respecting our doings in your trust.

The number of missionaries, the books distributed, and the missionary labor bestowed for the past year have continued to be great, though your Trustees foresaw the necessity of expending nearly all that lay in their reach. We have however not employed so many in your service as was desirable, nor have we been able to lend assistance to the destitute as extensively as we wished. In some missionary fields more laborers could have been profitably employed, others have been cursorily passed over, and little more has been done than to learn how greatly they need and desire our help. It is desirable to do more if possible. The call from the wilderness waxes louder and louder. The accounts of missionaries unite in the strongest representations of their wants. The want of Bibles and books on the subject of religion is much complained of by the pious. We have attended to their request in this respect, as far as it was practicable. And we acknowledge, with gratitude, the aid of the Connecticut Bible Society; a number of Bibles have been sent into the western country by that body; surely they have strengthened our hands.

The state of our funds has become such that very little can be effected without further supplies. We have therefore thought it expedient to make application to the Legislature for liberty to renew the annual contributions through the State. The labors of the Missionary Society have been so signally prospered of God, so much apparent good has been effected, both in the temporal and spiritual concerns of men, and such are the promising prospects attending the missionary cause at present, that on *human calculations* we need not hesitate to expect from the good people of the State, cheerful and liberal supplies of our wants. Every friend of humanity, every friend of gospel civilization, as well as every friend of the Redeemer, in view of what has been done, and is doing, will reach forth his hands to help. But we have a surer foundation to rest our hopes upon. The cause we have undertaken to promote is the Lord's. The earth is his and the fulness thereof. The hearts of all are in his hands. The universe of creatures is under his direction. All are his ministers according to his pleasure. He has commanded the angel, having the everlasting gospel, to sound. The sound is borne along by the various measures used in Christendom to relieve the benighted nations, and to promote the interests of the Redeemer's kingdom. It shall continue to spread until it have gone through the earth, and have reached the utmost bounds of the world; until the knowledge of the Lord

cover the earth as the waters cover the sea.—With such assurance of success we have every encouragement. With the care and protection of God, we have only to go forth according to the light, which his word and providence afford, and we shall not labor in vain.

The attention of Christians to the spread of the gospel in various ways, although it has increased and multiplied means for the communication of divine knowledge, is continued with growing diligence. And the surprising success with which God has been pleased to crown efforts that were made with much diffidence at first, shows the present to be a day which the Lord hath appointed for favor to Zion. May we be found faithful in our day, and may we have our labors crowned with success. May the presence of the great Head of the Church be with you in your present session ; his Spirit influence you in all your deliberations ; and his grace enrich you with every blessing.

In the name of the Trustees,

ABEL FLINT, *Secretary.*

Hartford, May 8, 1811.

Note.... This Report is taken from the Minutes of the General Association of Connecticut, the whole of which will be published in our next number. Ed.



Address of the Directors of the London Missionary Society, to a Candidate for Missionary Labors.

CHRISTIAN BROTHER,

YOU have expressed to us your desire of being employed by the Missionary Society, to instruct the Heathen in the knowledge and service of God. The office of a Missionary is very important and laborious, and calls especially for a heart much crucified to worldly expectations and deeply devoted to the promotion of the Divine glory. It is our duty, in faithfulness to the interests of our Saviour's kingdom, and to your own soul also, to recommend you to examine with great seriousness, what are your motives, what your qualifications, and

what your expectations in engaging in this work ; for, unless you are actuated by right views, you may prove incompetent to its duties, faint under its difficulties, and thus bring dishonor to the name of Christ, and injure his sacred cause. Count then the cost, before you enter upon this warfare. Be not hasty in your determination, but when your resolution is deliberately formed, persevere therein, and be faithful unto death.

What then were your inducements to offer yourself to this work ? Were your passions excited by the solemnity of our public services, or the perusal of our addresses ? Were you actuated by the consideration, that the office of a Missionary confers upon you a distinction,

and raises you above the level of common Christians? The heart, brother, is deceitful; examine its secret workings, and beware lest you should be under the influence of motives unsanctified in their nature, or insufficient to carry you through the conflicts to which you may be exposed. It is only a sincere, deep, and steady love to Christ, and a desire to promote his kingdom among men, even at the hazard of your life, and at the sacrifice of worldly ease and interest, which can form the foundation of the true Missionary character, and sustain you under its unknown trials and unforeseen difficulties. Consider, therefore, seriously, whether your motives are founded in the affections merely, or whether they have their seat also in the understanding. Unless they are the result of your deliberate judgment, they are not likely to be steady or permanent. Do you then desire to engage in this work, from a conviction that it is your duty to devote yourself therein to the service of God? that it is the most beneficial way of employing your existence? that it is your highest wisdom to be thus consecrated to his glory? and that this is the most suitable expression of your gratitude to him, which you are capable of making, for the inestimable blessings of redemption which he has freely imparted to you? If these are your views, there is great reason to hope that you will be supported in your labors, and made successful in your ministry.

We recommend to you also to consider, How long it is since

the Missionary work excited your attention. Is it but lately that you have formed the desire to engage in it? Then it would be proper to deliberate further upon it. Perhaps you may be conscious of great sincerity, and of great fervor in your spirit, and may entertain no doubt of your stability; but examine yourself, brother; it is possible you may be constitutionally variable in your disposition, or uneasy in your present lot, and disposed to novelty. In this case, it would be desirable that a longer space should intervene before you decide. Employ it in much prayer and self-examination. Contemplate the nature of the work: estimate its difficulties, and if at the conclusion of that period, your mind should continue firmly fixed, and entirely devoted to the service of God among the heathen, there will be great reason to infer that it is the effect of a superior impulse; that you are suitably disposed for this important work, and may therefore hope for the divine benediction in it.

Examine also into the nature of your expectations in the discharge of the missionary office. It is very necessary that your ideas, in this respect, should be well regulated; otherwise you will be liable to painful disappointments, which may greatly discourage you, and perhaps induce you to withdraw from it; by which means you may not only involve yourself in deserved disgrace, but also be responsible for the injury which the sacred cause itself may sustain through your means.

What then are your expectations in respect to success?

You may probably, have felt so powerfully the impression of the Gospel on your own heart, and have seen its influence also around you in so great a degree as to lead you to conceive that, as soon as its glad tidings are published to the heathen, they will embrace the welcome message, and turn from their dumb idols to the service of the living God. Your imagination may have represented to you great and wonderful effects attending your ministry; miracles of converting grace accompanying your evangelical progress; churches formed in different districts; and Hosannas resounding in every direction. It is doubtless the province of Him, with whom is the residue of the Spirit, to determine the measure of your success. If it should prove abundant, we shall partake of your joy; and it is not for us to limit the Holy One of Israel. Nevertheless, brother, this has not been the usual mode of the Divine procedure, since the first ages of the Christian Church. You may, perhaps, have to wait long for the precious fruits of your spiritual husbandry. The Missionaries from the United Brethren labored in Greenland with unwearied perseverance for more than five years before the least effect was apparent; against hope they believed in hope; being strong in faith, they gave glory to God; and when their patience had had its perfect work, the season of refreshing from the presence of the Lord arrived, the power of the cross was felt in the hearts of many sinners, and Christian Churches were formed, whose faith and

purity have long been a praise throughout the earth. Arm yourselves, therefore, with the same mind. Do not expose yourself to discouragement by premature expectations. The low state of intellect in which you will find some of the Heathen, the indifference and stupidity which they discover respecting spiritual subjects, as well as the levity of their disposition, and their rooted attachment to their superstitious and idolatrous customs, would very much dishearten you, if you were not previously prepared to expect them. This state of things, however, should not relax, but invigorate your determinations; since such difficulties must every where oppose the first attempts to introduce the Gospel into Pagan countries; and should you only so far succeed as to lay a good foundation on which others may raise the spiritual building, great will be your joy, and great also your reward. Should you not live to witness the fruits of your labors, they may appear in the next and in the succeeding generations: they may spring from the instructions you afford to the rising race of the natives. It is, therefore, one of the most important duties of a Missionary, to devote himself to the education and improvement of the children of both sexes.

It is possible that you may feel a disposition to embark in this undertaking by way of experiment, and conclude that, after you have made the trial, and gratified your curiosity, an opportunity may be embraced of relinquishing the employment, and returning to your

country and friends. If these should be your views, be so faithful to us, and to the cause of Christ among the Heathen, as to avow them beforehand; the work is far too sacred to be entered upon with so light a mind, and so unsteady a purpose. He who puts his hand to the Missionary plough, ought not to look back; but consider that perseverance in the work is our just expectation, and his incumbent duty. Circumstances may indeed arise, in which it may be allowable and necessary to relinquish the appointed station; but the reasons must be satisfactory, and the necessity imperious.

It is also possible that you may have formed erroneous expectations as to your reception among the Heathen, and your permanent situation and intercourse with them. Perhaps you may think that your superior talents will acquire for you some political influence over their affairs, some elevated rank, some flattering distinction: and thus your condition may become more eminent and distinguished than it would have been in your native land. Purify your heart, brother, from these ambitious and defiling thoughts, or venture not upon a work which demands a mortified spirit, and a mind crucified to the love of the world. It will indeed, be our endeavor, to place you in that situation where you will be favorably received, and the means of your subsistence secured; but the continuance of the good will of the natives must greatly depend on your discreet and useful conduct among them. The idea

of your superiority, which at first may attract their respect, will diminish by the familiarity of intercourse, except it be cherished by the wisdom and prudence of your deportment. But it is possible that either through your own infirmity, or that of your brethren, or through some unforeseen and untoward event, the impetuous passions of the Heathen may be roused, and your personal safety endangered. Recollect, therefore, that we send you out not in pursuit of ease or worldly honor. We forbid any interference in the political affairs of the Heathen; and we forewarn you that danger may await you, that you may be called to endure a great fight of afflictions, and, perhaps, seal your testimony with your blood.

Thus, brother, we have in faithfulness laid before you our reflections upon this subject. Revolve then in your mind, examine your motives and expectations; seek earnestly the wisdom that is from above; and let your determination be well weighed, deliberate, and abiding. If they should produce a discouraging influence upon you, and dispose you to relinquish the intention of engaging in the Missionary service, it furnishes a presumption that divine Providence may not have designed you for this line of duty; and it is far better that you should decline it in time, than repent of your engagement, or withdraw from your station after you have entered upon it.

If the Missionary office presuppose such difficulties and dangers; if it demand a spirit so entirely subdued to worldly

expectations, it may be inquired, What are the real inducements to undertake it? We reply, then, that the motives which inspire a true-hearted Missionary, are sacred and highly important. Being greatly mortified in his affection to sublunary interests, his elevated faith is fixed upon a higher mark; in the spirit of sacrifice he goes forth, and perseveres unwearied in his arduous course, looking for no other requital to himself in this life, than an inward peace arising from the hope of the Divine approbation. Yet the same views which induced the apostles and martyrs to encounter dangers and death, and which animated even the Son of God when he endured the cross and despised the shame, actuate his mind. He perceives that the human race are involved in transgression, and hastening to destruction; and his benevolent heart prompts him to attempt to rescue them from ruin, and raise them to purity and immortal happiness; and his zeal and fidelity are accompanied, even in the present state, with the most refined satisfaction. Who ever heard that the course of faithful Missionaries was unattended with this spiritual joy? Which of them, at the close of life, ever expressed their regret that they had been consecrated to this service? The precious witness within themselves has been a spring of sacred consolation; and although, like their Divine Master, the world has despised them, yet superior spirits witness and approve their faithful labors. But their principal motives relate to futurity, and

their great expectations are transferred to the invisible state; their minds anticipate the period of their Saviour's triumph, and in the day when he shall come to be glorified in his saints, they hope to form a part of his retinue, to receive from his lips the applauding sentence, and from his hand the unfading crown.

ANECDOTE.

SOON after the revival of religion began in R——, (Mass.) a number of the gayest young people in one of their parties, or social circles, began a mock conference! One of the young gentlemen went round the room and asked each person in the room how they felt in their minds, till he came to a young lady to whom he was engaged. When he asked her this question, she answered, that *she felt herself to be a poor, lost, miserable sinner*, and burst out into a flood of tears!

The whole circle said, very well! You act your part admirably! This is to the life, said they merrily, and clapped her! But she persisted in it; and they soon found that she acted no fictitious part—that she felt all that she said. They talked to her and ridiculed her; but all to no avail. This broke up the meeting and they all retired.—The young man who was courting this young woman waited on her home—talked to her by the way—went into her father's house—sat with her, and tried every way to remove her impressions; but when he found they were not to be removed, he left her, and left her with a determination to give her up entirely, as he could not be happy

with her—he could not think of marrying such a serious person. But before he reached home, his mind was as deeply affected as hers, he agonized in deep distress for some time; but through the riches of Sovereign grace, they both obtained a comfortable hope.

INSTALLATION.

ON Wednesday the 29th of May, the Rev. SAMUEL GOODRICH was installed in the pastoral charge of the 3d Church and Society of Berlin. The introductory prayer was made by the Rev. Joab Brace, of Wethersfield; the sermon was preached by the Rev. Benoni Upson, of Berlin; the installation prayer by the Rev. Calvin Chapin, of Wethersfield; the charge was given by the Rev. Dan Huntington, of Middletown; the right-hand of fellowship by the Rev. Erastus Ripley, of Meriden, and the concluding prayer by the Rev. Newton Skinner, of Berlin. The assembly was very numerous, the exercises solemn and appropriate, and the scene peculiarly interesting and impressive.

ORDINATIONS.

ON Wednesday the 22d of May, the Rev. JESSE FISHER was ordained to the work of the Gospel Ministry, over the 2d

Church and Society in Windham. The Rev. Mr. Pierce, of Brooklyn, (Mass.) made the introductory prayer; the Rev. Dr. Lathrop, of West-Springfield, (Mass.) preached the sermon; the Rev. Dr. Lee, of Lisbon, made the consecrating prayer; the Rev. Dr. Whitney, of Brooklyn, gave the charge; the Rev. Mr. Andrews, of Windham, expressed the fellowship of the Churches; the Rev. Mr. Noyes, of Needham, (Mass.) made the closing prayer.

“I have set watchmen upon thy walls, O Jerusalem, who shall never hold their peace day nor night.”

AT Marblehead, on Wednesday the 22d of May, over the 2d Congregational Church in that town, the Rev. JOHN BARTLETT. Introductory Prayer by Rev. Mr. Channing, Boston.—Sermon by Rev. Dr. Holmes, of Cambridge, from Philippians i. 17, “*Knowing that I am set for the defence of the gospel.*”—Consecrating Prayer by Rev. Dr. Prentiss.—Charge by Rev. Benjamin Wodsworth, of Danvers.—Right-hand of Fellowship by Rev. Samuel Dana, of Marblehead—and Concluding Prayer by Rev. Mr. Flint, of Bridgewater. The exercises were unusually solemn and appropriate.

Donations to the Missionary Society of Connecticut.

1811.

June 11.	A female Friend, Middle Haddam,	\$ 1 00
	Rev. Jonathan Hovey, collected in new settlements,	5 78
	Rev. Jonathan Hovey, a donation,	2 22
	Rev. William Graves, a donation,	1 00
12.	Rev. Simeon Parmele, collected in new settlements,	42 28
21.	Rev. Joseph Avery, collected in new settlements,	1 60

\$ 53 86